

MAY, 1885.



*American Bk. Note Co.
N.Y.*

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NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.

Rooms, 56 Reade Street.

Price 50 Cents a Year, in Advance.

Entered at the Post-Office at New York, N. Y., as second-class matter.

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Relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields, to Rev. James Powell, D. D., or to the District Secretaries; letters for the "American Missionary," to the Editor, at the New York Office.

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May be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 112 West Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

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"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.



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Cures Constipation.

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Have used your Aperient in my family many years, and take pleasure in recommending it for biliousness, constipation, and to regulate the bowels.

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commends itself to all who have occasion to use a dye for the beard or mustache. It will change gray, faded, or sandy whiskers, to a beautiful brown or black, as desired. The colors produced are natural and lasting. It cannot be washed off, contains no destructive ingredients, is cheap, safe, convenient to use, and effectual.

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boon ever bestowed upon man is perfect health, and the true way to insure health is to purify your blood with Ayer's Sarsaparilla. Mrs. Eliza A. Clough, 34 Arlington st., Lowell, Mass., writes: "Every winter and spring my family, including myself, use several bottles of Ayer's Sarsaparilla. Experience has convinced me that, as a powerful

Blood

purifier, it is very much superior to any other preparation of Sarsaparilla. All persons of scrofulous or consumptive tendencies, and especially delicate children, are sure to be greatly benefited by its use." J. W. Starr, Laconia, Iowa, writes: "For years I was troubled with Scrofulous complaints. I tried several different preparations, which did me little, if any, good. Two bottles of Ayer's Sarsaparilla effected a complete cure. It is my opinion that this medicine is the best blood

Purifier

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

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It has effected an entire cure, and I am now as well as ever."

Sold by all Druggists.

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THE AMERICAN MISSIONARY.

VOL. XXXIX.

MAY, 1885.

No. 5.

American Missionary Association.

\$365,000

NEEDED FOR THE CURRENT YEAR.

Your Committee are convinced that not less than a **THOUSAND DOLLARS** a day are imperatively demanded to perfect the admirably organized plans of the Association, even for the present, to say nothing of the pressing needs of the early future.—

[FINANCE COMMITTEE'S REPORT ADOPTED BY ANNUAL MEETING AT SALEM.]

THE FIGURES.

<i>Receipts.</i>		<i>Col. and Don.</i>	<i>Estates.</i>	<i>Total.</i>
Oct. 1, 1884, to March 31, 1885...		\$98,612.17	\$16,503.57	\$115,115.74
" 1, 1883, " 31, 1884.....		96,926.67	14,518.34	111,445.01
Increase....		\$1,685.50	Inc., \$1,985.23	Inc., \$3,670.73

We have waited long and anxiously for the Treasurer to make a cheerful report. The tide, as seen by the above figures, has turned. For the first five months our receipts were less than the receipts reported during the same period the previous year. We now report a small gain. For this we are very grateful to our friends. If now the tide will steadily roll with increasing volume the rest of the year, we may hope for deliver-

ance from the burden of debt which still rests upon us, as shown by the subjoined statement. The months now passing are our opportunity.

Our payments to March 31st have exceeded our receipts by \$26,340.87. This amount, with the debt Sept. 31, 1884, \$13,785.86, makes the cash indebtedness March 31st, \$40,126.73.

The following extract from a liberal and self-denying friend is cheering to us and may be suggestive to others to go and do likewise: "A friend of the A. M. A. of the *no name* series, who believes that this is a year that requires self-denial, and who desires to provide for one of the 365 days of this year, gives one thousand dollars. A check for the amount is inclosed."

Our constituents have learned from the public press of the remarkably liberal benefactions of Mr. C. B. Erwin, late of New Britain, Ct. These benefactions cover many worthy objects and will awaken the gratitude of the recipients and the admiration of all who rejoice to see wealth wisely and benevolently used.

We have had no legal notification of the provisions of the will, but we understand that among the recipients of this bounty, this Association has a place—receiving \$10,000 as a direct legacy and \$33,000 as part of the residuum, and that our Talladega College comes in for a liberal sum in the final distribution.

While we feel profound gratitude for these benefits, we must yet remind our friends that Mr. Erwin, as a prudent business man, and with reference to the most advantageous settlement of the estate, has given to his executors eight years in which to wind up its affairs. His bounty, though sure, may nevertheless not be received in time to relieve any of our present wants, and will, at best, be only a partial help in sustaining our great work. We must still, as heretofore, lean for support upon the steady help of living donors.

Our Student's Letter this month is from Atlanta University, and reveals the effects produced in one earnest soul while listening to the remarks of Geo. W. Cable.

In response to an invitation extended in a joint resolution of the Senate and the House of Representatives of Alabama, Hon. J. L. M. Curry recently delivered an address before these bodies. There were present, also, the Governor and many distinguished ladies and gentlemen of the State. The address was, as might be expected, on the theme of education, and was characterized by a comprehensive and scholarly discussion of the great subject. We again take the liberty to wish Dr. Curry the success

he so richly merits. May the time soon come when all the leaders at the South will stand by him in the noble defense of popular education !

In the above address Dr. Curry says: "The child of the poor man, of the black man, has the same indefeasible right to the unfolding of his powers, the exertion of his faculties, with the child of the rich man or of the white man. Wherever there is a man—man by virtue of his creation in God's image—he has a right to the fullest moral and intellectual development, and to me it seems arrant blasphemy to deny it."

Our new Sunday-School Concert Exercise is being steadily called for. We beg leave again to say that the small charge of twenty-five cents has been put upon it merely to help us bear the cost of printing and postage. Orders may be sent to either of our offices, Boston, Chicago, or New York. We hope that Sunday-school Superintendents will give this new Exercise a fair trial. But we warn them that it is an Exercise whose preparation demands care and time.

It will be gratifying to our Western friends to learn that Rev. Dr. Roy will soon be a resident again with them. He has been appointed as the Western District Secretary of this Association, and will enter upon his work as its representative at the meetings of the Conferences in Michigan, Illinois and Iowa, in May. This change has been made necessary by the appointment of Rev. C. W. Shelton as Financial Secretary for Indian Missions, a position to which he is peculiarly fitted. The enlargement of our Indian work renders it absolutely essential that greatly increased collections should be made. We commend both these workers to the hearty co-operation of our friends in their respective duties.

It was the Sabbath when, in a certain church of New York State, the annual contribution for the A. M. A. was to be made. The notice for the contribution had been announced the Sabbath previous. The pastor's two little children—a boy and a girl—had gone to the missionary box at home, in which were the pennies they had earned by work, and taken from it the offering they intended to put on the plate. They went to church and listened interestedly to the presentation of the work of the A. M. A. They gave what they had brought. After the service the little girl said to her mamma, "Mamma, I wish I had brought twenty-five instead of ten cents;" and at night, when the little boy was saying his child-prayer, he extemporized the following petition: "O Lord, please give everybody lots of money, so that they can give some to the American Missionary Association and have some left."

"A little child shall lead them," and nowhere can we more safely follow

the leadership of a child than in the stirring of its heart toward benevolence. As we grow older, the pursuit of money becomes more attractive. The attraction may become dangerous to generosity. It should be guarded. At this point children may be our teachers. Do we see the point?

Are the colored people making progress? Those who carefully read *THE AMERICAN MISSIONARY* will find in the reports of our work and the testimony of our missionaries very satisfactory evidence that they are. We are glad from time to time to note corroborative testimony from Southerners. As the years go by the number of our Southern friends increases. Confession is good for the soul. It is manly. It is honest. We welcome to the ranks those who believe not only in the capacity of the negro for improvement, but who also recognize the fact that, where the chance has been offered, he has improved. The Hon. Solomon Palmer, State Superintendent of Education in Alabama, in an address recently delivered to a colored audience in Montgomery, said: "As a race you have surpassed my expectation; never did I think twenty years ago that the colored men would make such rapid progress; I must acknowledge I had no faith in you; but you have surprised me. Never did I think that you would prove to be such an intelligent and industrious people as you are; you have improved in your condition morally, intellectually and socially." Next?

A correspondent of the *Philadelphia Press* writing from Sparta, Georgia, says:

David Dickson, the richest planter in the South, next to Richardson, of Mississippi, recently died, leaving an estate of \$500,000. He had no children, but a large number of relatives, excellent people, who expected to be handsomely remembered. His will, just probated, reveals the fact that he has cut off his kindred with small sums, and bequeathed fully \$400,000 in property to Amanda Eubanks, making her the richest negress in the world. There is deep disgust over the affair.

And in *The Georgia Baptist* we find the following editorial:

Miss Amanda Dickson, colored, daughter of Hon. David Dickson, one of the wealthiest and most noted white farmers of Georgia, has been willed by her father, who died a few weeks ago, the bulk of his estate, which is supposed to be worth nearly five hundred thousand dollars. Sixty thousand are given to different individuals and the balance to his daughter Amanda. Those acquainted with Mr. Dickson's wealth estimate Miss Amanda's estate at not less than four hundred thousand dollars. This we suppose is the largest legacy ever left in Georgia by a white father to a colored child. We congratulate Miss Amanda upon her good fortune and hope she will be fortunate enough to reap the benefit of her father's intentions toward her.

The correspondent says he "had no children" and "there is deep dis-

gust over the affair." The light thrown upon the matter by the editorial reveals a state of things not very creditable to our civilization. We sincerely hope that Miss Amanda may come into possession of this property, but should not be surprised to learn later that the will is to be contested.

THE JUBILEE OF EMANCIPATION.

On the first day of August, 1834, the Act of Parliament for the Abolition of Slavery in the British Possessions went into effect. The Jubilee Anniversary of that most important event was begun in London last August, and until the end of July of the present year it is proposed by the British and Foreign Anti-Slavery Society to keep the celebration going. Several meetings have been held at different points, and others are to follow.

Nor are these meetings mere jubulations. They are designed to revive anti-slavery feeling and anti-slavery devotion. The object, as stated by the Prince of Wales, who presided at the great London meeting, is "to rekindle the enthusiasm of England and to assist her to carry on the civilizing torch of freedom until its beneficent light should be shed over all the earth;" adding that "the Emancipation act which came into force on that day fifty years ago spoke the doom of slavery all round the world."

There is something magnificently sublime in these doughty old warriors buckling on the armor afresh and vowing that they will never give in till everywhere the last song is sung over the grave of the slave trade and slavery. Wherever the British flag floats, a slave cannot be; but that is not enough. They will not rest until the same can be said of the flag of every nationality. "Rest and be thankful" is not the kind of gratitude Jubilee year brings to them. With St. Paul, they "thank God and take courage." To be sure, they have seen slavery driven out of their own land; but in this battle for human liberty the field is the world, and so long as the enemy remains anywhere on the earth, they refuse to lay down their arms or to withdraw.

There is a lesson in all this for the abolitionists of this country. It will cost us nothing in the way of persecution, for we are all abolitionists now. Where is the man, North, South, East or West, in all this broad land, who would avow himself an advocate of slavery? Of course, there are lunatics and cranks. He who should thus avow himself would be set down as of one or the other class, or else be laughed at as a ludicrous fossil; and yet if we ask in what form is this nation of abolitionists giving evidence that the spark of love for liberty burns fresh in their hearts, we would be obliged to hesitate before giving answer. The evidence is not so manifest that we can find it without the seeking. Where are the old

abolition societies? Dead or sleeping. Will it be said they have passed into existing organizations for the education and salvation of the freedmen? Yes, to some extent, and, so far, good; but when we think of the vast number of these freedmen, their terrible intellectual and moral destitution, and note how little is being done for them in proportion to the need, we wonder there are not more frequently heard in the land such trumpet blasts as used to break with startling power upon the national conscience from the lips of a Garrison and a Phillips. The fact is, even many of the old abolitionists have come to think this mission in behalf of freedom ended when slavery was abolished at the South.

Perhaps if some of the old Abolition Societies were to come back again to life, and, in imitation of the British and Foreign Anti-Slavery Society, consecrate themselves to the extirpation of slavery all over the world, their discussions and agitations would so open the eyes of the people and so fire their heart, that in putting forth earnest, intelligently-directed effort to bring in universal freedom, liberty at home in its true sense would be secured for all the people. Let the old battle-cry be revived: *Remember them that are in bonds.*

DESPISED LITERATURE.

THE AMERICAN MISSIONARY naturally pleads for the despised races. It desires just now to put in a word for despised literature, although in so doing it may be charged with pleading for itself. There is much literature that ought to be despised. The devil's mark is openly or covertly upon it. For that brand we do not plead, except as we would urge all good people to do what they can to effect its destruction. Our plea is in behalf of missionary literature generally, and in behalf of the missionary circular in particular. Why should the missionary circular be despised and rejected by so many Christian people, and especially by so many ministers? Is not the missionary circular a necessity? A necessary evil if you please, but still a necessity.

There is no question but that benevolent societies must exist. These societies should have some method by which to communicate with their constituents, and that method the constituents should honor. When the same communication is to be made to several hundred, or, as in the case of the larger societies, to several thousand people, it makes a vast difference in time as to whether the communication is written or printed, and in expense as to whether it is sent by letter or newspaper postage. The very parties who despise the missionary circular would be the first to condemn needless expenditure by the missionary board.

Contributors are stockholders in the Society. The results achieved by the Society are their dividends. If a grand opportunity for doing larger work opens, ought not the stockholders to know it? If a crisis is upon

the Society and danger threatens the work, ought they not to know that? Missionary circulars are not written and sent out for the mere fun of the thing. They are the voices of an opportunity or a necessity, and in either case ought to be heard. The waste basket, product and sign of civilization, is a great good, but, like everything good, is liable to abuse. It is abused when a circular, the legitimate communication from a benevolent society to its constituency, is, unnoticed and unread, thrust into it. Despite is shown to that which ought to be honored. Many who read these lines will say, "We never treat circulars from our societies that way. We always read them and take notice of what they contain." Yes, we know that. Your kind words and helpful responses have brought sunshine and relief in many a dark emergency. And yet, we believe, there are some of our readers who know from their own experience that what we have said above regarding the despised circular is true. Ought it to be true? If we say yes, then we imply that Christians should be indifferent regarding knowledge of the progress of Christ's kingdom in the world; if we say no, we thereby pronounce condemnation upon thousands of our fellow-Christians. It is not a pleasant dilemma. To affirm, is a flat denial of Christ's command to "Go into all the world and preach the gospel to every creature;" to deny, is to appear uncharitable and censorious. Yet, at the risk of this appearance, we unhesitatingly say it ought not to be true. Christian men and women ought to honor and not despise missionary literature, if not for its own sake, for the sake of what it represents. Let the missionary circular in particular be welcomed and read in every Christian home and in every minister's study. It will prove a valuable means for the promotion of growth in grace and in helping to secure the spread of the gospel.

A PASTOR'S TALK WITH PASTORS.

BROTHERS: The destinies of our benevolent societies are largely in our hands. Generally those to which we contribute are not so much "benevolent" as self-preservative. Certain choice ones in our flocks keep themselves informed and give systematically and on principle, anyhow. But the mass of our congregations are not so. They give only when the plea is made, and the figures depend largely on the how and when of the plea; we control the avenues of approach to their ears, hearts and purses. Whatever spirit we have about a matter is contagious. We can read a notice, word for word, as given to us, and yet in such a way as to kill or to vitalize it. So we need to look well to the atmosphere we carry.

Therefore, it becomes us to keep warm by living contact with the literature, personalities and work of our societies, and get up a glow by

inducing others to do the same. I find no one interested in that of which he is ignorant. Hence we must let in the light.

The following are invariably helpful modes :

1. *Regularity* in collections.

2. *Announcement* one or two Sabbaths in advance of the when and for what of the next offering.

3. As able a *presentation* at the time of that offering as I can make, or as I can get a brother pastor, alive to it, to make. Secretaries cannot be everywhere; when our turn comes, all the better, but we must not rely upon them. I say less about the money than the magnitude and practicability of the enterprise, the wisdom with which it is being managed and the great motive for Christian endeavor, always stopping the wheel before the tow is spun off—and *money comes*. Always transfigure the giving by a prayer of consecration.

4. On a following Sabbath morning, report the *amount* of the offering, and how it compares with the preceding year. No one little thing keeps alive the interest like this.

5. Crowd out the goodish religious periodicals, made for "Cowes and a market," and substitute our own. The difference between the readers of the former and the latter in responsiveness is noteworthy and suggestive.

6. Encouraging organizations among the women and young people, enlivening meetings with the "Concert Exercises," putting a service into the hands now of this and now of that organization. Each is stimulated to have its monthly concert spicy and strong; it gets the collection for that evening. Sometimes, I name three or four young ladies to write each a paper, not to exceed two pages commercial note, on such a question as, "Why should a Christian be interested in the American Missionary Association?" to be read by the writer or by one whom she may select. These papers develop, enrich and interest every time.

Such, my brothers, are some of the methods which invariably prove steadily fruitful wherever used.

In these times of financial depression we need to be peculiarly alert lest such a power for Christ as the American Missionary Association, so economical in its use of sanctuary shekels, shall be seriously crippled in its holy work.

E. T.

WITNESSES ON BOTH SIDES OF THE QUESTION,

A colored editor of Louisiana, writing about the Illinois Central Railroad, which runs from Chicago to New Orleans, says :

This road gives a liberal share of its train work to Negroes, and is, of course, quite a favorite with them. If they ride in the smoker when traveling on this line, it must be from preference, as I neither saw nor met any force when entering a first-class coach.

On the other hand, a colored editor in Georgia has this to say:

Dr. Talmage is reported as saying that he regards the case of the colored man of the South superior to that in the North. "Put yourself in my place" is apropos. Let Mr. Talmage mask as a colored man, and spend a month traveling through the North, then spend the same length of time in the same way in the South. He will then be competent to judge; but no white man, excepting, possibly, George W. Cable, and a precious few of his kind, know how to talk thoroughly and sensibly on this subject. Having traveled in twenty-four States and Territories as a colored man, we confess an unwillingness to have Dr. Talmage decide which is our better place. There are too many facts against the proposition for so intelligent a man to state it in good faith.

IN PLAIN BLACK AND WHITE.

This is the title of an article published in the *April Century*. It is from the pen of H. W. Grady, and purports to be a reply to Geo. W. Cable's "The Freedmen's Case in Equity," that appeared in the *January Century*. It can hardly be called a reply. Though the blows are vigorously dealt, there is not reach enough in them to find Mr. Cable. The writer, while admitting that the Negro should have equality of rights with the whites, insists that both races should be compelled to enjoy these rights in separate compartments. His argument takes two lines, instinct and expediency. But, in our judgment, a careful analysis will show that what he calls instinct is merely prejudice, and that expediency proves simply a selfish insistence upon the gratification of pride. Mr. Cable stands for right and justice, pure and simple. Writers who mean to overthrow him must take a different line from that pursued by Mr. Grady.

BLOOD WILL TELL.

(FROM THE PILGRIM PRESS.)

These familiar words conclude Dr. J. E. Roy's "Itinerary in Texas," in the March number of the monthly of the American Missionary Association. Dr. Roy applied them to a missionary he visited at his post in Texas, and did well in so doing. But we apply them to the noble superintendent who is directing, overseeing, managing and shaping the great work that is intrusted to him—even to Dr. Roy himself. His itinerary reads like a story of the march, the bivouac and the battle. It thrills, it inspires, it delights and encourages. We wish every one of our readers would peruse that article. They will learn from it what work our noble Missionary Association is doing all over the South and of what stuff its agents are made, and the courage, spirit and zeal that fill their great hearts and inspire them for their work. For such men and for such a work the prayers of all God's people should go up in sweet accord, and our prayers should be accompanied by a liberal testimonial, proving our estimate of the worker and the work.

THE SOUTH.

PROF. ALBERT SALISBURY, SUPERINTENDENT OF EDUCATION.

ITINERARY. FOR MARCH.

REV. J. E. ROY, D. D.

The first tour was to Talladega and its neighborhood, to fall in with the glorious revival then in progress at the college under the evangelist J. C. Fields; to visit with Prof. Andrews and to preach at Ironton, a rising iron-furnace village, where a mission under way will soon take on the form of a church; to lecture at Kymulga, fifteen miles in the country; to preach at the Shelby Iron Works, and to visit Anniston, that wonder of a Southern growth, with reference to the enlargement of church and school accommodations there.

The next tour was to the Cumberland plateau in East Tennessee, thirty miles off from the railroad, with Prof. H. S. Bennett, to assist Rev. B. Dodge in organizing a church at Pleasant Hill, where the natives are showing great zeal in their church and school movement; to assist in administering the Lord's Supper at Pomona, and to inspect Howard Springs and Crossville, the county-seat, with reference to future missionary operations there.

The next was a tour of two weeks to explore Vicksburg and Greenville, Miss., with reference to future operations; to attend the Mississippi Association, at Jackson; the Alabama Association, at Birmingham; and the Louisiana Association, at New Orleans. The first of these bodies licensed one young man, the second licensed five students from Talladega College, and the third received to its fellowship the new pastor at New Orleans, Rev. G. W. Bothwell, who is also instructor in philosophy and theology at the Straight University. This institution and the Tougaloo University, as well as Talladega College, were rejoicing in revivals of religion. The Mississippi Association was greeted by Rev. H. N. Hoyt, of Charles City, Ia., and that of Louisiana by Rev. E. T. Hooker, of South Carolina; Rev. H. N. Conley, of Alabama; Rev. O. H. Spoor, of Michigan, and Rev. Prof. J. J. Blaisdell, of Wisconsin.

REVIVAL NOTES.

In our last issue, we gave accounts of revivals and additions to the churches in several places. We are glad to make note of still more in this number:

WASHINGTON, D. C.—There has been an increasing spiritual interest in our work since October. Several have sought, and some have found, peace in believing. Besides our regular church and weekly meetings, we have been holding cottage meetings and weekly children's and young people's meetings, with home visitation.

GEO. W. MOORE.

MCLEANSVILLE, N. C.—Communion day at the first church was a day full of joy. On Saturday, after the preparatory lecture, there was a very touching reconciliation of some parties between whom bitter words had passed. Before separating, the parties knelt, and each offered a fervent prayer. In the afternoon, three little girls, members of our school and Sunday-school, were received into the church. It was a time of touching interest. Many wept, and felt that it was good to be there.

ALFRED CONNET.



SEABOARD AND ROANOKE R. R. BRIDGE OVER ROANOKE RIVER AT WELDON, N. C.

MCINTOSH, GA.—From our school we have a large number who are growing much more intelligent, and, I trust, more pious, for nearly every one is a member of the church. The young people have a special meeting at the church Friday evening of each week, to read the Bible and to discuss any subject that suggests itself of an important nature, it being chosen at the previous meeting.

FLOYD SNELSON.

MOBILE, ALA.—There are several in our congregation inquiring earnestly, we think, after the Lord. We were never more hopeful. The success of our work for some time has been mostly in audience building. The attendance upon our meetings, which was very small a few months ago, has of late nearly doubled.

F. G. RAGLAND.

LAWSONVILLE AND COVE, ALA.—My people are all farmers and ignorant; though they are industrious and enterprising, they don't know how to keep in hand what they make, hence they are poor and needy. We have a very good Sunday-school at both points, but not much Sunday-school literature and very poor teachers. We have also a good church building at Cove and a passable one at Lawsonville. Good day schools at both points. During our recent revival meetings, several souls were converted and added to the church. We are trying to repair our churches and develop in every good work.

L. D. CUNNINGHAM.

TOUGALOO, MISS.—Nine united with us at our last Communion, all but two on profession of faith. We are in the midst of a real revival now. There have been about 20 conversions within the past three weeks. There were 19 out to inquiry meeting this evening.

JACKSON, MISS.—This church was organized the 31st day of March, 1883. The church exercises are well attended by children and adults who take an active part in the religious worship. The Sunday-school now numbers 60, with an average attendance of 40. Each Sabbath we also hold services at the Jail and Penitentiary, giving to each person some solid reading in the shape of papers, tracts, or a book. During the past year friends have helped us in distributing 8,720 papers in prison and parish work. Who will help us this year?

C. L. HARRIS.

AUSTIN, TEXAS.—We received six into our church yesterday; three by letter, three on profession. Two of those uniting on profession are in the fourth year of their attendance at school. A number of others are interested and serious, but continue to halt between two opinions. Our little church is only two months old, but it is healthy and growing. We continually feel its beneficial influence, and are grateful that we have it.

J. H. PARR.

PARIS, TEXAS.—When I came here I found the church cold, divided and in debt. Much of the coldness was caused by the debt of \$136 that had been running on for three years. This being one of the causes of the disease, we went to work to remove it. Our desire was to have all paid off by Jan. 1, but we failed to do that. Still, we did not give up. We received \$25 on condition that the whole debt should be paid off. The remainder has all been raised by the church in cash and subscriptions except \$9.50, and we feel sure that this small sum will be raised by the 15th of this month, which is our fifteenth anniversary, and then we shall be free once more and ready for something else. When this is paid it will make \$250 that the church has raised since my coming here six months ago. Our meetings are spiritual and full of interest.

J. R. McLEAN.

CORPUS CHRISTI, TEXAS.—While we can claim no additions of late in numbers, we can in zeal and giving to the Lord. The individual member is taking more

interest in the church generally. Each wants to do something for the cause. On the whole, the outlook is very hopeful, and we have the abiding faith that this will be a full year with us.

J. W. STRONG.

JONESBORO, TENN.—I began holding religious services in the chapel of Warner Institute early in last October, preaching once a month with regular weekly prayer meetings. These with the faithful teaching of Mrs. Nelson have brought about a Congregational church, which was organized by Dr. Roy the first Sabbath in March with about 24 members. Three young persons were received upon profession of faith. The indications are good for building up a Congregational church along side of the school.

J. M. HALL.

CHATTANOOGA, TENN.—The church is moving on in the usual way, with an experience much like that of the Tennessee River, whose waters rise high at times and are quite muddy, while at other times the current seems low but clear and beautiful. In all her changing she never runs dry, but with a strong, natural, healthful stream moves steadily onward toward the great sea. We are doing more than hold our own. The Lord's work here is growing and we are thankful and hopeful.

JOS. E. SMITH.

KNOXVILLE, TENN.—At our last communion we ordained two deacons, both of them converts of the church. One of them was an exceedingly bad man when we came to this city. He was given up to strong drink, spent his nights and Sabbaths in gambling and when he became intoxicated it would require three policemen to take him. By trade he is a harness-maker, and an expert workman, and for that reason the firm that he worked for bore with him for several years and would not discharge him. Soon after our church was organized we had a week of prayer. He and his wife attended the meetings, and both asked for prayers. The result was that in a week after this he gave his heart to the Saviour, and became the first convert of this young church. Since that time he has been a changed man, and lives as one who has been saved by the washing of regeneration, and in all respects is one of the most faithful members we have in the church.

S. P. SMITH.

NEW ORLEANS, LA.—Ten persons united with our church last Sabbath. There were about twenty-five hopeful conversions during the meetings following the week of prayer. Some of these were transient colored men who were in the city on account of the Exposition and came from far-off homes elsewhere, who assured us that they would return to their homes blessing God that their steps had been directed to Central Church. Many of the prominent colored exhibitors have been very regular in their attendance at our church. There are as many as fifteen young men qualified to lead the young people's meetings and they readily consent to do so when asked. The spirit of harmony prevails and the people seem to be much encouraged with the outlook.

J. W. BOTHWELL.

REVIVAL NEWS FROM SELMA, ALA.

BY REV. C. B. CURTIS.

The Church at Selma has just been greatly helped in connection with the labors of our Evangelist, Rev. J. C. Fields. At the first meeting a mother with her little son and a young man and woman were converted, and for the nearly three weeks of nightly meetings, not a day passed without one or more hopeful conversions. Even on Saturdays when no meetings were held at the Church, the Spirit blessed the labors of those who sought the people at their homes and conversions were multiplied.

The one little boy saved the first night proved the first drop in a plentiful shower of Divine Grace among the children which spread to the schools, until over two hundred children professed faith in the Lord Jesus. But it was by no means confined to the children, though they, as always, showed more of a readiness to accept the truth. Grayhaired men, grandmothers, men and women in the prime of life, youth and children, with no respect of person, age or sex, were gathered in. One night a grayhaired man of seventy years, with tears trickling down his furrowed cheeks, stood to receive the congratulations of Christians at his new-formed determination to serve the Lord, and a little girl of only eight years who had learned to love her Saviour but a few days before, came to put her little hand of welcome into the rough, scarred hand of the old eleventh-hour veteran, and the thought came over me as I saw that sweet picture, of how great is the power of the Gospel of Jesus on young and old.

In all, over three hundred professed during the meetings, some two hundred and twenty-five in the church.

Our communion coming the first Sabbath in March, only two days after the close of the meetings, was too early to prepare for reception all who wished to connect themselves with us, but sixty-five were examined and received by vote, and forty-nine, (some being detained by sickness and stormy weather) publicly assented to the Covenant and Confession of Faith, making a glad season of welcome and reunion around the Table of our Blessed Lord. Some have already joined other churches, many of the children will doubtless be discouraged by unsympathizing parents, who have never been taught to believe in children's conversion, from joining any church; others will, as may always be expected, fall into doubt, "being ignorant of Satan's devices;" but we expect a goodly number more to join our ranks in a special communion service two weeks hence, and we mean to carefully follow up every one who has made profession and report more fully the results of this, the most glorious work of grace it has ever been my privilege to see. Conversions are still taking place and eternity alone will unfold the full results.

REPORT FROM THE CHURCH AT MARION, ALA.

BY REV. A. W. CURTIS.

The church at Marion is in a most healthful and encouraging condition. Previous to the coming of Brother Fields, we tried to prepare the way by carefully removing every stumbling block or possible hindrance, and were most happily united and harmonious in all respects. We were ready, therefore, to unite heartily in this special effort for a revival, and five were converted the first night—over fifty during the fourteen days of the evangelist's stay with us. About half of this number will unite with this church, the others with the Methodist Episcopal and Baptist churches.

A father and son from one family, a mother and daughter from another, and one quite old man, are among those converted. Many of the students from the State Normal School here found Christ in these meetings. Their influence as teachers will speedily extend the good work begun here.

Of the large number of young people and children who have been in the special care of the pastor's wife during the past four years, *every one*, who is old enough to be intelligent in the matter, has been converted and has united with the church, thirty-seven in all; ten of the number coming at this time. Six more united at our last communion, before holding any special meetings. Our prayer meetings

are well attended. Young people's meeting Sabbath afternoon at the church, children's meeting at the Home. Ladies' prayer meeting and missionary society are well sustained. The church was never before in so good a condition, morally and spiritually, and its influence is widening rapidly, the congregation is increasing, new faces greeting us almost every Sabbath.

At our last church meeting, for the sake of the large number of young men and boys who were coming into the church, it was voted unanimously to insert a strong temperance pledge in our covenant. As the hands went up all over the house several indulged in a hearty "Amen" and "Bless the Lord," although as a church we are not at all given to shouting. One of our members, a lady graduate of Fisk University, who is teaching in the country and sustaining a most interesting Sunday-School, has sent up an earnest request for her pastor and some of the members to come and help in the revival which is cheering her heart. Four conversions already and the whole school deeply interested; 52 asking for prayer last Sabbath—all who were present. During the past four years, sixty-three have been received into the church, five of them by letter. The church is greatly quickened in its spiritual life, and the outlook for the future is very encouraging.

EXPERIENCES OF AN A. M. A. SHOWMAN.

BY REV. STANLEY E. LATHROP, MACON, GEORGIA.

It has fallen to my lot to be by turns a printer, student, soldier, teacher and preacher; but it has been reserved until recently to become a showman. By request of our A. M. A. officers, I took charge during the month of February of the excellent Educational Exhibit of our A. M. A. schools, at the World's Exposition in New Orleans, which is still in progress. It was a department in the great school of humanity which I had never before filled.

The exhibit occupied a space about thirty by forty feet in the gallery devoted to the Department of Education, in what is known as the "Government Building." This space had been very tastily fitted up with red, white and blue trimmings, partitions and shelves, by the skillful hands of Superintendent Salisbury, ably assisted by President R. C. Hitchcock, of Straight University. Upon the shelves were ranged long rows of written examination papers on all grades and branches of study, from the "three R's" up to geometry, Latin and Greek, representing all our leading A. M. A. colleges and normal schools. There were also outline maps of all kinds made by the students, specimens of penmanship, of industrial and free-hand drawing, pencil sketches, original designs, oil paintings, kindergarten work, samples of sewing, knitting, darning and fancy work in large variety, specimens of farm products, wood-working from the various industrial departments, tin-work, iron-work, wagon-work, printing, shoe-making, harness-making, etc., done by our pupils in different schools. It was a very neat and creditable exhibit, giving a good idea of the work that is being done.

It was a source of unfailing enjoyment to a student of human nature to observe the crowds of people. Little and big, old and young, white and black, Indian, African, Chinese, Japanese, Mexican, South American, Teuton, Scandinavian, French, Spanish, Italian, Turk, South American—almost every nation under heaven was there represented. Every State and Territory of our Union sent its delegates.

There were some amusing experiences. For the better information of the multitudes who had to travel through a hundred acres of buildings crowded full of wonderful things to see, we printed a number of posters with these words in large letters: "Work of the Colored and Indian Schools of the Am. Miss. Association;

60 schools, 12,000 students." Many blunders were made in reading this, although it was "writ large," so that "he who ran might read." Some read it in their haste, "Work of the Colored Indian Schools," and wondered if that meant a mixture of African and Indian blood. Some of the Hoosier visitors read, "Work of the Colored in Indiana." Others from the further West read it, "Work of the Colorado Indians," and stopped to inquire what tribes were represented from Colorado. Then the unfortunate abbreviation "Am. Miss." proved to be a stumbling stone to many who probably were more familiar with the "Father of Waters," and the State named therefrom, than with the philanthropic enterprises of the day. I should be ashamed to tell you how many people interpreted the "Am. Miss. Association" to mean the "American *Mississippi* Association!" Scores of Mississippians came into the exhibit to see what was being done by this supposed local State society. One asked if it had anything to do with the Mississippi steamboats! Another wanted to know if this was the Mississippi River Improvement Association! and another, after long study of the words, asked if it was not connected with the jetties at the mouth of the river! Your showman bore with meek and smiling countenance these aggravating interrogations, and let some light in upon many minds which evidently never had heard of our grand old "A. M. A.," as we workers so often abbreviate the name.

One day a Texas editor strayed into our domain, note-book in hand. We politely told him, "This is the work of the Colored and Indian schools of the American Missionary Association." It was all new to him, and he was quite enthusiastic in his praises, saying he "always believed niggahs could learn, and now he could see it." At last he turned to a newcomer with a triumphant expression, and said, "You all know how the Yankees keep saying up North that niggahs don't have good schools down here and haven't any chance to learn; and just see right here what the South is doing for them!" It seemed almost cruel to tell the poor man that these schools were founded, built, supported and taught almost wholly by Northern philanthropists; but he was one of the candid sort, and replied, "Well, it's a mighty good showing, anyhow. I don't care who runs the schools. We want more of that sort."

There were many Southern visitors from all the Southern States; some haughty ex-slaveholders, who never had recovered from the loss of their hundreds of slaves, and did not believe in educating them now; but the exhibiting of the industrial specimens never failed to win their approval, and generally they went away quite mollified and apparently interested. This was not always the case. Some thought "niggahs were too pert now, and ought not to be taught any more." There was a respectable number of the "New South" people who approved the doctrines of Dr. Haygood, that "Martin Luther of the South," on the question of universal education. It was refreshing to meet with such, thoroughly sympathetic and approving of our work.

It was a great pleasure to meet many of the Northern friends and supporters of our work, who were delighted with this evidence of the work done. Many of the old-time abolitionists and of the younger generation of helpers rejoiced at this plain testimony of progress. It was our good fortune to meet also a number of personal friends and acquaintances, some of whom we had not seen for years. The work from Mr. Riggs' Santee Agency Indian school attracted a good deal of attention and interest, and so did the whole exhibit. It was a wise move to put these things in this public place before the eyes of the world, to encourage friends and to convince opposers, to arouse fresh interest and increased contributions. We hope that this result has been reached to a large extent, and we trust the time is not far distant when people will no longer interpret "Am. Miss." to mean

“American Mississippi”—unless, indeed, it may be to make it like this grand river in size, in usefulness, in beneficence, in its multitude of feeders in the shape of spiritual and financial tributaries.

FROM ATHENS, ALA:

In addition to our regular rhetorical exercises on Tuesday, Feb. 26, we had an extra session in honor of the poet Longfellow, which seemed to interest pupils and patrons. A brief sketch of the poet's life was given by one of the students, after which there were several readings and recitations relating to slavery.

All eyes were wet when one of the students read very impressively the two poems: “The slave in the dismal swamp” and “The slave singing at midnight.” When he had finished reading there was a solemn silence for a moment, then the reader broke forth in a tone of triumphant gladness alluding in terms of impassioned eloquence to the shock of civil war that had broken the chains of the “Poor old slave.” Rapidly sketching the rise and progress of race since the war, he closed his remarks by referring in honest pride to the colored people's exhibit in the New Orleans Exposition. A feeling of thankfulness, gratitude and hope seemed to inspire every one present.

This year thus far has been delightfully pleasant, the attendance in bad weather better than ever before, and the general progress of all the departments much better than last year or the year before.

TOPEKA, KANSAS.

[Our esteemed friend, Gen. O. O. Howard, whose record as a soldier stands high in the annals of the nation, and whose service for the Freedmen is embalmed in their hearts, in a recent trip to Topeka, Kansas, to attend two meetings of the Grand Army Post, sends us the following sketch of our mission and missionary in that city:]

Sandwiched between these two great assemblies of Christian people was the visit to the *Lincoln Street Mission*. R. F. Markham, the veteran missionary, laid its foundation and still holds the fort. The American Missionary Association agreed to put in \$600. Brother Markham must raise \$800 more by subscription. The ground was to cost \$200; the edifice, \$1,200. But Brother Markham did better; he raised about \$1,200 and put up his edifice for \$1,800. Miss Lizzie Officer had already a small Sunday School of black children. She was permitted to teach it in the First Congregational Church. Just as soon as the Lincoln Church was completed, this little school, as a nucleus, was moved there and made the centre of the good work to come. About one hundred pupils began, but soon there were three hundred.

Since the beginning the edifice has been extended; extra rooms for the retiring of classes after the opening exercises were added and a fair parsonage was built. “The exodus” threw into Kansas much good material. They are largely grouped about this interesting “Mission Church,” but Mr. Markham did not find them “Congregational.” It was harder work to get his members than his edifice, but he and his assistants have persevered till four conversions in a month begin to make him glad. It was into this school that your correspondent was ushered last Sunday afternoon, to find a room comfortably filled with black youth, little and big. They seemed wonderfully dark down there, but their eyes were bright as diamonds and their teeth were snowy. How they sang those hymns! It did seem

as if they put harmony and meaning into them. They all looked healthy and the teachers beautiful. It was good to be there. And the young people are intelligent. They can be trusted with citizenship when they become of age. Mr. Markham is doing a good work as he grows older and older, and his eye is not yet dim.

Topeka has 6,250 colored people. What a field of preparation! Where better than on that precious Kansas soil, our early battle ground for universal liberty! For beauty of situation, for good society, for abundance of brave veterans, for independency and thrift of all colors, for happy homes, good hotels, cordial welcome to the stranger and for fine schools and Christian churches, Topeka is remarkable.

LATER FROM MR. MARKHAM.

We have put an addition of three rooms to our church, at a cost of \$450; all raised in Topeka, except \$2.25 paid by Rev. F. E. Sherman, donated by the Congregational Church at Stockton, and \$2 given by Mrs. Corie Markham. North Topeka gave \$10, and the First Congregational Church of Topeka \$252.63. The balance, \$183.12, came from temperance men of all denominations and no denomination. Men of all denominations, and all temperance men, acknowledge our mission a blessing to the city. Our church is the headquarters for temperance for the colored people of Topeka.

STUDENT'S LETTER.

ATLANTA UNIVERSITY, }
ATLANTA, Ga., April 3, 1885. }

A short time since our school was most pleasantly surprised by a visit from Mr. Geo. W. Cable. I had read some of his books and his "Freedman's Case in Equity," and so felt somewhat acquainted with him, but was very much surprised when I entered the chapel and saw him.

As I sat wondering why it was that he, reared under the same influences, taught in the same schools, surrounded by the same prejudices, should come to such different conclusions from those with whom he associated, he got up to speak to us.

I shall never forget the impression made upon me as I listened to the earnest words of encouragement and counsel which fell from his lips. My very soul seemed to kindle within me, and in my heart I vowed secretly that with God's help my life should be spent in doing all the good I could. And, looking around among the students, I knew from the expression of their faces and from the stillness that had settled over everything that they were touched, perhaps pledging themselves as I had done.

He urged very earnestly the importance of Christians becoming *professional Christians*, making that the chief end, and everything else subordinate.

In speaking of the negroes' problem he said that most of those who wrote on that subject had missed the problem. "For," said he, "the white man intends to remain in America, and the negroes are here to stay, so that the only question about the matter is how shall they be able to treat each other as they ought." Although I was intensely interested in what he was saying, yet I *had* to stop to think some. Here, thought I, are two races, one formerly masters, the other slaves. What is their duty, one toward the other? One professes to be thoroughly civilized, the other only in part. Does it belong to the stronger and superior to drive away the weak and inferior merely because he is weak, merely because he is inferior? God forbid! But this is what a recent writer seemed to urge. Or should the mere fact that our skins are black, regardless of our worth,

exclude us from the enjoyment of those rights and privileges which American citizens ought to enjoy in common.

Mentioning the negroes' claims, Mr. Cable said that they should not urge their claims on any grounds of special favor of class or race, but as individuals, as human beings and as citizens of the United States.

Well, thought I, way was this injunction necessary? Surely every one knows that the negroes are human beings, and all know that they are citizens of the United States. And would not the fact that he is a human being, even though he were not a citizen, bind this nation, the South as well as the North, to respect him for just what he is worth; and being a citizen why must he suffer such indignities when he seeks no more than each man, whether citizen or otherwise, has a right to expect.

No doubt it may be hard for masters to respect the rights and manhood of the negroes, but if it is a duty, and it surely is if the negroes are human, can they honorably cast aside duty because it is hard and unpleasant?

But we are in no respect discouraged, for things are not as they used to be. We are rising, slowly perhaps, but surely. The present condition of the negro is quite an improvement on twenty years ago. And when we see such men as Mr. Cable and Dr. Haygood, men who were steeped as it were in the very essence of prejudice, rising in their might here and there, and daring to defend the right, we thank God that the clouds are at last clearing, and feel that we are entering the very twilight of another day. Our hearts rejoice within us, and those who have had the privilege of attending the Atlanta University and other such institutions, feel bound forever, by the ties of gratitude, to become worthy and useful citizens, pledged to labor diligently among the less fortunate, until ignorance, coarseness, immorality and those other vices which attend slavery, shall, like slavery, be laid in their graves.

L. B. MAXWELL.

'THE INDIANS.

EXTRACT FROM LETTER OF A TEACHER.

These children are very obedient and appear to have confidence in their teachers, but I think their love of home is greater than you find among white children. Although they appear very happy here, think a great deal of their dolls, and are laughing and playing around, and singing about their work, and care so much for their new dresses, still there is not one among them that will not leave everything, delighted to go home. They are orderly and particular about themselves here, but while at home will go with clothing barely enough to cover them, and sit around in the dirt, and pronounce it all lovely, because it is home. Yet parents and children make no show of affection for each other—the children never run to meet their mothers, and they say but little to each other. Any one to see them would think that they cared more for the teachers here.

We have had four very promising little girls sent us. One of them is Hannah. Her father is a native missionary and her grandmother one of the zealous helpers in the church at Fort Sully; they are very anxious that Hannah should be educated. She has lived with her grandmother, and when she told her that they wanted to send her down here, at first she did not want to come, but afterward reminded her grandmother of what she had told her, that they had given her to the Lord, and said she would come, for she supposed the Lord wanted her to

come. She brought with her a large wax doll that the grandmother had sat up late the last night to make a dress for, a little box with pins, needles, soap, salve, and about a dollar in money, all showing how very precious to them was their gift to the Lord.

VIEW OF A NEW TEACHER.

(FROM THE WORD CARRIER.)

I left my home in Washington, D. C., the 20th of November, 1884, for Santee, Nebraska, to labor among the Indians. I left on a beautiful warm morning, with my heart full of doubts and misgivings as to whether I should reach Santee in safety, or do the good upon my arrival there that I had it in my heart to do. To travel alone is never as pleasant, especially when one is leaving home, but I tried not to look behind me—only ahead—picturing in my imagination how I should find things at Santee.

Here at Santee, I find a pleasant little settlement, with grounds laid off and fenced, the buildings neat and prettily finished. There are four large buildings for pupils and teachers—"Young Men's Hall," "Boys' Cottage," "Dakota Home," (for the older girls) and the "Birds' Nest" (for little girls). Then there is the school house, also used as the chapel; Rev. A. L. Riggs' cottage, stables, etc. Also blacksmith shop, shoe shop and carpenter shop.

There is a very fine large dining hall, which they hope to finish next summer. This mission is a wonder to me, it is so neat, quiet and orderly. Every thing that is done is like clock work. And when I think of the one hundred and thirty-five pupils who attend this school, with their wild, free, youthful Indian spirits, I marvel more and more at the prompt obedience with which each pupil who has an allotted task performs it, not always quickly, but, as I have heard people say, very well for an Indian.

These Indian pupils I have become very much interested in. I must confess I did not expect to find them such bright boys and girls, but with the training they have had here, are quite as advanced as some white girls I know, of their age, who have had many more advantages. I will speak of my class of six Indian girls, who are studying in fractions, and seem about as quick to comprehend as any class I ever had. But they do not like to review or go back over old ground. That is a peculiarity of all Indian pupils; they are not inclined to be thorough. But when one bears in mind their early training, their homes, their peculiar shy natures, and that their own race have always tried to keep the girls degraded and the inferior of the boys, I think they do remarkably well.

When I look at my girls, tall, straight and well-built, with their bright, black eyes, glossy black hair, dark skins and intelligent faces, I think them about as handsome girls as one could wish to see, truly proud Indian girls. There is nothing servile about an Indian. They do not see the distinction between an Indian and a white man (if there is any) as a negro does. Nor is there that about them that is at all like the negro. They are slow, shy and often sullen, but if you use the right authority, by not laying them too often in fault, they are not difficult to control. I think from observation they are quite artistic, and I was again surprised to find them musical. Their drawing and music teachers have much to be proud of in these two talents.

I could write much more of my observations, though I have not been long among them, but there is a good work yet to be done, and I trust that during the coming year I may learn much more of them and be able to do a better work among them. I shall first have to master their Dakota language, before I can

do as thorough work as I should like, but in the meanwhile I shall study them and endeavor to gain access to their hearts, so that in many ways I may be helping them, in the school-room and at their homes. And at the close of this, my first year among them, I may be glad to tell of a good work done in the name of our Master, who went about "doing good," and "pleased not himself."

CORABELLE FELLOWS.

THE CHINESE.

EVANGELISTIC WORK.

In my article on "The Outlook," printed in the February number of the *Missionary*, I spoke of one of our brethren, Wong Ock, to whom evangelistic power seemed to have been imparted. I also referred to the presence with us of Rev. D. D. Jones, of the South China Mission of the American Board, and spoke of him as one who seemed to have the evangelistic spirit. I ventured to hope that in these and some other parts we might see the Master beckoning us on to more vigorous assaults upon the devil's kingdom, as in the great mass of our California Chinese population it stands compact and cruel, dark and dreary, a realm of superstitious fears, loathsome debasement and wasted lives. Both these brethren are still engaged in this work and Wong Ock has associated with himself another of our brethren. No one of the three, however, draws his support from our treasury, believing that the Lord will provide for them otherwise.

Wong Ock writes me from Chico, Butte County, as follows: "Dear brother, I cannot do otherwise but to travel and to preach, because it was God opened me this way. Yes, brother, God is my leader, my light, my instructor and strength. He never forsakes me nor leaves me. Oh, how I do love Him and like to do His will!

Since I left Oroville until now is nearly three weeks. During these three weeks I have traveled over four little towns, besides the Chinese mining camps, which are stationed about six miles from Oroville. The names of these towns are Biggs, Gridley, Nelson and Durham. The numbers of the Chinese who live in the above-named places about from 100 to 15. During these weeks there were, I am sure, more than 250 Chinamen who heard the gospel of our blessed Lord. And among this 250 there was six have been acknowledged to love the Lord Jesus Christ and accepted Him for their Saviour; besides a white man who was converted on the railway, between Biggs and Gridley. After half an hour of talking (and prayed with him) he threw off his tobacco and went away joyfully. Hallelujah! Glory to God!

Brother Jones writes from Sacramento: "This past week" (that of the Chinese New Year) "has been a very pleasant one here. All the Christian Chinese have had union meetings every evening. Chin Jak, a Presbyterian preacher, is here, and is very earnest. The meetings have been Bible readings. A number of verses on a topic were selected the night before, and given to brethren to be committed to memory. Each brother, on reciting his verse, made remarks upon it, followed by the leader of the meeting. The schools begin again on the 23d. The Christian people of this city are getting interested in our work. Some of the pastors have actually begun to study Chinese in order to be of greater help in their respective missions. One other young man is studying in the hope of entering on missionary work."

As yet I see, in all this, but a ray of light, and that a very little one, on the great problem which confronts us. It is something, however, that we feel, as never before, that it *does* confront us. God hears our daily cry to Him for further intimations of His will; and I believe that He who prompts this prayer and holds it on our hearts, will surely answer it in His good time.

LETTER FROM CHIN TOY OF SACRAMENTO.

We have not space for it all. Some extracts will interest our readers. We are sure no corrections have been made :

"I thank God for His blessing. We are all well in everything. We have prayer meeting with other schools every night in our New Year's week. We also studied hard with the Bible. At the last day of our New Year's week we received your kindly New Year's letter to us, every one. Indeed it is very interesting. I explained it to them that night. All brethren say they will try to do something for the Lord Jesus this year. Hope the Lord will help them that they have the strength to do his work ; "every one bring forth fruit," as you say in the letter. I trust the Lord's will shall be done.

"Many of our school-boys say they have given up the idol worshiping, and also gave all other bad things up. They love Jesus, and promised me to join the Association, but wait a few months longer. Now I am talking to them every day, if I have chance; tell them better not wait, for the Bible says, "Now is the accepted time." I wish you remember them in all your prayers, that they may soon take a bold stand for Christ, and live near to God every day. And hope you also pray for me, that I may be a good soldier of the Lord.

"Mr. Jones (Rev. D. D. Jones from South China) has done very good work here. If he only stay a few weeks, everybody like him very much. He did fill up Chinatown with the love of Jesus Christ. But all heathen hearts are too dark and too far from God. It is hard for any one to make them understand, unless they come in the school, learning little by little. Since Mr. Jones came, I believe all Chinese of Sacramento have heard the Gospel of Jesus. Because we woke them up by marching along the streets at evening, singing Gospel hymns and carrying torches. * * *

"Now we are going on our work in school as usual. We only glad to have Mr. Jones help us in the service of the street every Sunday.

"You wanted to know about the Chinese doctor's case. I have to write you a few lines. He is an old and wise man. He love Jesus, and has joined the Association of the M. E. Mission last year. When he joined the Association that time he promised to give up all his unlawful business. Afterward he only gave up *some*, not *all*. So all Christian friends feel it hard to advise him and tell him give all up for the right way. Because he is so much older, and he says he will, but wait a little before giving up. Therefore, day after day, week after week has gone by, and it has been over a year; his gambling-shop is the same like before. Last month came Mr. Jones preaching. Every night, after he finished his sermon, some of our Christians gave out the testimonies about what has Jesus done for us. One night the doctor stood up and speak for Jesus. Suddenly a voice cried loud by a heathen man near the door, "Oh, I don't think you like Jesus. It is time for you go to see your gambling shop now." So all people laugh. The doctor's face change, and he sat down. What do you think of that? I believe the eye of the Lord is over His work in every place. I think the heathen's cry is like the medicine to cure the doctor's sickness."

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

A teacher writes : " I do take great pleasure in my work here, even though I sometimes feel like using the prayer one of our teachers heard : ' O Lord, give us the patience of Job, *Joshua* and JERUSALEM ! ' "

QUESTIONS AND ANSWERS.

MASSACHUSETTS.—I am at a loss to know what "basted patchwork" means ; whether each seam or one block showing the design. It would be as easy to sew seams on a machine and thus complete a block.

It is the *work* that we want, as well as the material, the seams being basted for the children in sewing classes to learn to sew properly.

MASSACHUSETTS.—Would simple designs on canvas with worsteds selected be useful ?

Yes, and very acceptable, as furnishing some attractive work, and cultivating the eye for the proper blending or harmonizing of colors.

MASSACHUSETTS.—Shall we send to you everything left from our annual sale or tea-party, that we cannot convert into money ?

All such articles will be useful, either as Christmas gifts or in other ways. No assorting of goods for barrels is necessary. Pack all together, and ship directly to the mission station, whenever possible.

MINNESOTA.—We have organized a Ladies' Society, and in reading your "Plan with Reasons" at one of our meetings, we voted unanimously to take a share in the support of a teacher. How shall we get into correspondence with one ?

You have already moved in the right direction by writing to Miss Emerson at New York. She will assign you a missionary correspondent, giving you full particulars.

MASSACHUSETTS.—Do your regulations admit of a double application of money as, viz., to a Life membership, and also to a share ?

Any Ladies' Society paying \$30 for a Life membership can allow \$20 of the same to apply on a share, and thus secure the monthly missionary letter.

FROM A TEACHER AT THE SOUTH.

A new feature of my room since Christmas is our "Silver Wing" box. Some time ago I read to the children the story of a little girl who wished she had wings with which to fly across the sea, and carry Bibles to the heathen children. Her mother told her she might have silver wings by earning money to send over there. Finding this lesson made an impression, I covered a candy box with black velvet, on which Miss Lord embroidered the words "Silver Wings." This has hung at my desk for nearly two months, and a few of the children have taken great pleasure in contributing their pennies and nickels. At the close of school we emptied the box, and found that forty-eight cents was the result of our *first missionary* enterprise. For the purpose of knowing how widely the spirit extended, I have kept a record of those interested, and while only fourteen out of my sixty little ones have a share in the work, I feel that it is a beginning, and hope to have more little mis-

sionaries next time. In all but one case this money was what had been given to the boys and girls for candy or lunch, which they went without, and I know that some of them did it with a true spirit of love for the Saviour.

FROM A NORTHERN CORRESPONDENT.

The letters from the missionaries are read at our monthly meetings, and sometimes sent to those interested who cannot be at the meetings. But I think these letters are bearing fruit in another direction. About a year ago we told the children in the Sunday-school of the work these ladies were doing among the little colored boys and girls, and suggested to them that pictures and picture cards, of which they had so many, might be a means of doing good there. They responded very generously, and a nice package of cards and pictures was sent to each of these teachers. They both responded, saying the cards were very acceptable and useful. Miss P—— wrote us afterward mentioning several ways in which the Sunday-schools in the North might help them in their work. One way was by sending contributions of materials for their sewing-school.

Christmas Eve we were to give the children an entertainment, with a supper, at the church, and the Assistant Superintendent proposed that each child bring when he came to the supper a contribution to Miss P——'s sewing-school, scraps of calico for their patch work, bright pieces of silk or merino for fancy work; this from the girls. To the boys she said: "Can you not save a few pennies from your Christmas money and buy a yard, more or less, of print, and so all have an interest in this work?" So the children came with happy faces and small packages. The result was that a box weighing between ten and eleven pounds was sent to Miss P——. The boys brought pieces varying from one yard to five yards in length. In acknowledging the receipt of the package she said: "It is the same thing over and over year after year. A similar package next October would be very acceptable."

CHILDREN'S PAGE.

LETTER FROM THE BIRDS' NEST.

[Written by one of the Indian girls in the *Bird's Nest* at Santee Agency, in reply to a little girl who sent a bonnet in a missionary barrel and wrote a letter directed: "To my friend who receives this letter and bonnet."]

My Dear Nellie:

I am going to write to you. You ask me what we have here in the winter. Well, we have snow to take sleigh ride and slide down hill. We have twenty-six girls here.

I saw lot of thing in barrel—hats, and dresses and skirts. I like them very much.

My dear little friend, I often think of the dear Father, who looks on us all, when the people nailed Him on the cross. The men killed Him, and on the third

day He rose from the dead. Why we have Christmas for? We have Christmas because Christ was born so we have Christmas. I like the hat you send, Miss Brown said I am going to have it, so I am glad. I have a very good time all the time.

This summer my older brother went home in Heaven. He said he want to go while he was sick. He is about 15 years old, and my sister Sadie is 18 years old, and I am only 12 years old. My birthday is on Dec. 25. Tell me is your birthday. My dear little friend, I must close my letter, so good by and bye,

From your friend

AGNES HUNTSMAN.

A NEW USE FOR MONKEYS.

The newest service rendered by monkeys to mankind was recently illustrated in London. In one of the school districts there were a great many parents who reported "no children" in their families; and in order to ascertain the real number of children in the district the school officers resorted to an ingenious measure. Two monkeys were gayly dressed, put in a wagon, and, accompanied by a brass band, were carried through the streets of the district. At once crowds of children made their appearance. The procession was stopped in a park, and the school officers began their work, distributing candies to the youngsters and taking their names and addresses.

They found out that over sixty parents kept their children from school; and the monkeys and brass band brought about two hundred little boys and girls to school, which was pretty well done for two monkeys.

WHO WAS DRIVING?

One of the prettiest conceits in Mr. Harris' (Uncle Remus') new book is put into the mouth of an old negro driver. He had run away from his master and could not be caught; but an old lady bought him, because he had saved the life of her son, and he surrendered himself and became a faithful servant.

When his old mistress came to die her wandering mind dwelt upon the negro who had served her so faithfully. She fancied she was making a journey.

"The carriage goes smoothly along here," she said. Then, after a little pause, she asked, "Is David driving?" and the weeping negro cried out from a corner of the room:

"Tain't po' Dave, mistr'ss! De good Lord done tuck holt er de lines."

And so, dreaming as a little child would dream, the old lady slipped from life into the beatitudes, if the smiles of the dead mean anything.—*Bloomington Eye.*

RECEIPTS FOR MARCH, 1885.

MAINE, \$323.55.

Bangor. First Cong. Sab. Sch., for <i>Indian M.</i>	\$22 00
Bath. Mrs. S. E. Trott, for <i>Library, Mobile, Ala.</i>	5 00
Blanchard. Cong. Ch.	13 50
Brownville. Cong. Ch. and Soc.	5 67
Burlington. "Morning Stars," for <i>Indian M.</i>	10 00
Calais. First Cong. Ch. and Soc.	44 00
East Otisfield. Mrs. Susan Lovell, 5; Jos. Loring, 2; Mrs. Sarah P. Morton, 1; Mrs. Knight and Miss S. Spurr, 1.50; Mrs. Susan Knight, 50c.; Augusta Lovewell, 35c.	10 35
Farmington.	40 68
Hermon. Free Baptist Sab. Sch.	2 00
Machias. Center St. Cong. Ch.	4 56
New Gloucester. Cong. Ch. and Soc.	66 00
Portland. "S. A. M.," 50; West Cong. Ch., 7.22.	57 22
Skowhegan. Ladies' Miss'y Soc.	6 00
South Berwick. Miss Lewis' S. S. Class, 4; Miss M. Jewett's S. S. Class, 1, for <i>Student Aid, Wilmington, N. C.</i>	5 00
Waldoborough. First Cong. Ch.	5 00
Winslow. Cong. Sab. Sch.	10 00
Winthrop. "Friends," for <i>Wilmington, N. C.</i>	1 57
	\$308 55

LEGACY.

Bethel. Estate of Sarah J. Chapman, by A. W. Valentine, Ex.	15 00
	\$323 55

NEW HAMPSHIRE, \$2,109 57.

Bedford. Jay"	\$2 00
Concord. West Cong. Ch.	12 50
Concord. "A Friend"	1 00
Fitzwilliam. Louisa Hill.	10 00
Lancaster. Mrs. A. M. Amsden.	5 00
Lyndeboro. Cong. Ch.	7 00
Manchester. First Cong. Ch.	53 50
Mason. Cong. Ch.	10 50
Portsmouth. Rev. W. W. Dow.	5 00
South Newmarket. Cong. Ch. and Soc.	3 07
	\$109 57

LEGACY.

Goffstown. Estate of Eliza Kennedy, by Ira Barr, Ex.	2,000 00
	\$2,109 57

VERMONT, \$410 71.

Berlin. First Cong. Ch.	11 72
Cambridge. M. Safford and wife, 38 52; M. S., 1.	39 52
East Poultney. "A Friend"	10 00
Georgia. Cong. Ch. and Soc.	6 08
Grand Isle. Mrs. Martha Ladd, for <i>Indian M.</i>	1 00
Greensboro'. Cong. Ch.	14 15
Hubbardton. Mrs. James Flagge.	5 00
Ludlow. Cong. Ch.	10 57
Ludlow. Mrs. Elizabeth E. Coffin.	2 00
Morgan. Lucy Little.	50
North Bennington. Cong. Ch.	8 57
North Cambridge. "A Friend"	5 00
Saint Albans. First Cong. Ch.	46 68
Strafford. Cong. Ch.	17 67

Swanton. "Brainard bequest".....	\$25 00
Union Village. L. S. Lord.....	2 00
West Fairlee. Mrs. C. M. Holbrook.....	1 00
Ladies of Vermont, by Mrs. Henry Fairbanks, for <i>Missionary, McIntosh, Ga.</i> —Barnet, Ladies, 8—Burlington, Ladies of College St. Ch., 32.25—West Brattleboro', Ladies, 16—Cornwall, Ladies, adj., 1.25—Dorby, Mrs. Richmond, 1; Mrs. E. A. McPherson, 1—Plainfield, Ladies, 1.50—South Hero, Ladies, 11—West Randolph. "Way and Means Soc.," 12—St. Johnsbury, 25c.....	84 25

LEGACY.

Brandon. Estate of Mrs. Lucy Spaulding, by V. Ross, Ex.....	120 00
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MASSACHUSETTS, \$4,631.17.

Acton. Moses Taylor.....	9 88
Amherst. Second Cong. Ch. and Soc....	8 50
Andover. South Ch. and Soc., 100, to const. Rev. JOHN J. BLAIR L. M.; Calvin E. Goodell, 25.....	125 00
Ashby. Cong. Ch. and Soc.....	3 88
Boston. Park St. Ch. and Soc., in part, 508.88; Park St. Ch., Ladies' Fair, for <i>Buildings, Dakota M.</i> , 800; Park St. Ch., Home Land Circle, for <i>Student Aid, Straight U.</i> , 54; Old So. Ch. and Soc. (50 of which for <i>Student Aid, Chattanooga, Tenn.</i>), 436.04; Immanuel Ch., 50; Merchants' Nat. Bank, by Geo. R. Chapman, Cashier, 45; Cyrus Brewer, 10; "A Friend," for <i>Indian M.</i> , 5—Chelsea. Woman's Union H. M. Band, for <i>Missionary, Chattanooga, Tenn.</i> , 116—Dorchester. Class in Sec. Cong. Sab. Sch., for <i>Indian M.</i> , 50c.—Jamaica Plain. R. W. Wood, M. D., 50—Somerville. West-Cong. Ch. and Soc., 7.90.....	2,083 92
Boxford. Cong. Ch.....	37 04
Boylston. Cong. Ch. and Soc.....	1 00
Braintree. First Ch.....	8 75
Bridgewater. Rev. I. Dunham, 2; Mrs. I. Dunham, 1.....	3 00
Brinfield. James R. Brown.....	1 00
Chicopee. Third Cong. Ch., for <i>Student Aid, Fisk U.</i>	50 00
East Charlemont. Cong. Ch., for <i>Student Aid, Fisk U.</i>	2 00
Easthampton. First Cong. Ch. and Soc.....	59 92
Enfield. Ira D. Haskell.....	5 00
Foxborough. Orthodox Cong. Ch.....	24 46
Granby. "Mission Circle," for <i>Share</i>	15 00
Hanover. Second Cong. Ch. and Soc.....	10 00
Holliston. "Bible Christians of Dist. No. 4".....	25 00
Hyde Park. First Cong. Ch. and Soc....	13 00
Ipswich. South Ch. and Soc.....	10 00
Lancaster. Ev. Cong. Sab. Sch.....	6 00
Leicester. Ladies' Charitable Soc., 3 Bbls. of C., for <i>McLeansville, N. C.</i>	18 07
Leominster. Orthodox Cong. Ch. and Soc.....	75 00
Lowell. Leonard Kimball.....	1 00
Malden. "A Friend".....	12 00
Mansfield. Orthodox Cong. Ch. and Soc.....	20 00
Marblehead. Young Ladies' Miss'y Soc., for <i>Student Aid, Fisk U.</i>	25 00
Medford. Ladies in Mystic Ch., for <i>Student Aid, Atlanta U.</i>	43 46
Melrose. Or. Cong. Ch. and Soc.....	39 37
Millford. First Cong. Ch. and Soc.....	5 50
Millbury. M. D. Garfield, 5; Lizzie M. Garfield, 50c.....	2 00
Newburyport. Mrs. M. W. Wells.....	7 56
Sharon. Cong. Ch. and Soc.....	30 00
Shelburne. Cong. Ch., to const. Miss MARY E. MOOR L.M.....	5 00
Shelburne Falls. L. M. Packard.....	5 00
South Framingham. G. M. Amsden.....	

South Hadley. First Cong. Ch.....	34 00
South Lee. "A. H. W".....	30 00
South Weymouth. Union Cong. Ch. and Soc.....	58 93
Springfield. "Friends in South Ch.," for <i>Indian M.</i>	15 00
Taunton. Union Ch. and Soc.....	74 92
Templeton. Trin. Cong. Sab. Sch.....	10 00
Terryville. Cong. Ch., for <i>Indian M.</i>	1 00
Upton. Cong. Ch., for <i>Student Aid, Mobile, Ala.</i>	8 00
Ware. First Cong. Ch., for <i>Indian M.</i>	2 00
Warren. Cong. Ch.....	50 00
Webster. First Cong. Ch. and Soc.....	25 00
West Barnstable. Cong. Ch. and Soc....	11 70
West Boxford. Cong. Ch. and Soc.....	6 20
Williamstown. Rev. Mark Hopkins, D. D.....	25 00
Winchester. First Cong. Sab. Sch., for <i>Student Aid, Fisk U.</i>	7 50
Woburn. L. C. R. Soc., for <i>freight</i>	2 00
Worcester. Thomas W. Thompson.....	20 00
Worcester. Piedmont Cong. Ch. Sab. Sch., for <i>Student Aid, Atlanta U.</i>	25 00
Worcester. Union Ch. (S. S. Hastings), for <i>Indian M.</i>	5 00
Worcester. Union Cong. Ch., for <i>Indian M.</i>	3 54
North Adams. Cong. Ch., for <i>Indian M.</i>	143 11
North Amherst. Cong. Sab. Sch., for <i>Student Aid, Atlanta U.</i>	60 00
Northampton. A. L. Williston (200 of which for <i>Indian M.</i>), 700; "A Friend" (25 of which for <i>Indian M.</i>), 50.....	750 00
Northampton. The Misses Tyler, 30, to const. Miss JULIA R. TYLER L. M.; Cong. Ch. 20; First Cong. Ch., 10; "I. G. J.," 5.50, for <i>Indian M.</i>	65 50
Osterville. Mrs. C. A. Lowell.....	1 00
Oxford. F. G. Hyde, for <i>freight</i>	3 00
Peabody. South Cong. Sab. Sch., for <i>Student Aid, Fisk U.</i>	25 00
Pepperell. Cong. Ch. and Soc.....	12 33
Quincy. Evan Cong. Ch.....	13 00
Randolph. Miss Alice M. Turner, for <i>Student Aid, Atlanta U.</i>	25 00
Royalston. Ladies of Cong. Ch., Bbl. of C., 1.45 for <i>freight</i> , for <i>Dudley N. C.</i>	1 45
Salem. Young Ladies' Miss'y Circle of Tab. Ch., for <i>Student Aid, Santee Agency, Neb.</i>	50 00
Salem. Elizabeth B. Mansfield.....	25 00
Salem. Union Service, for <i>Indian M.</i>	25 00
By Charles Marsh, Treas., Hampden Benev. Ass'n—Chester, Second, 5.57—Ludlow, 14.05—Springfield. Memorial, 62—West Springfield, First, 28—Mittineague, 17.75—Park St., 15.....	142 37

\$4,648 76

LEGACY.

Acton. Estate of Sarah B. Stearns by Moses Taylor, Ex.....	82 41
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\$4,631 17

CLOTHING, ETC., RECEIVED AT BOSTON OFFICE.

MAINE—Bangor, —, 1 Bbl., for <i>Selma, Ala.</i> —Biddeford, Second Cong. Ch., 1 Bbl., val. 75.—MASSACHUSETTS—Marlboro, Mrs. E. G. Gibson, Pkg. "Well Spring," etc.—Newton Centre, Maria B. Furber Soc., 1 Bbl. for <i>Chattanooga, Tenn.</i> —Somerville. S. E. Haynes, 2 Bbls. for <i>Kittrell, N. C.</i> —Woburn, Ladies' Charitable Reading Soc., 1 Bbl. for <i>Indian M.</i>	
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RHODE ISLAND, \$1,025 00.

Central Falls. Mrs. Maria E. Edwards, in Memorial of Hon. STEPHEN SMITH, late of Mason, N. H.....	1,000 00
Providence, Plymouth Cong. Ch.....	25 00

CONNECTICUT, \$3,771.51.

Ansonia. "Ruby Circle," for Oahe Sch.	\$15 00
Bethlehem. Samuel Cook	3 00
Birmingham. Mr. & Mrs. G. W. Shelton, for Indian M.	5 00
Bridgeport. First Cong. Ch.	121 73
Bristol. Cong. Ch.	86 89
Broad Brook. Cong. Ch.	6 60
Danbury. Cong. Ch., for Indian M.	18 52
Derby. First Cong. Ch.	15 66
East Hartford. First Ch.	20 00
East River. Mrs. Caroline B. Washburn, for Lexington, Ky.	15 00
Enfield. Cong. Ch.	20 00
Essex. First Cong. Ch.	24 06
Fairfield. Cong. Ch.	38 46
Greenwich. Second Cong. Ch.	38 00
Guilford. First Cong. Ch., for Indian M.	38 00
Hartford. "A Friend."	400 00
Hartford. Asylum Hill Ch., for Indian M.	57 00
Hartford. D. H. Wells, for Building fund, Tillotson C. & N. Inst.	25 00
Kensington. William Upson, \$10. Incorrectly ack. in March number from G. G. Mosely, Hartford.	
Meriden. Mrs. S. F. S. Brown	1 00
Middletown. Third Cong. Ch.	10 00
New Haven. Prof. Henry Farnum, 100; Mrs. Henry Farnum, 200, for Oahe Sch.	300 00
New Haven. Davenport Cong. Ch., for Indian M.	55 00
New Haven. "J. A. M."	40 00
New Haven. Rev. S. W. Barnum, 6 copies "Romanism as it is"; Whitman Peck, 50 copies "Manual of the Christian Faith"	
New London. Church of Christ	36 30
Norfolk. Cong. Ch. for Indian M.	111 60
Norwich. Park Cong. Ch. and Soc. \$5.20 of which, for Helping Hand, Macon, Ga.)	1,247 45
Old Saybrook. Cong. Ch.	13 60
Plainville. Cong. Ch.	66 86
Plantsville. Cong. Ch. for Indian M.	219 10
Plantsville. Cong. Ch.	185 31
Putnam. "The Mission Workers" Cong. Ch., 25; "Two Friends," 17.50, for Student Aid, Straight U.	52 50
Rockville. Cong. Ch. for Indian M.	120 55
Rockville. Union Service, for Indian M.	2 00
Simsbury. Cong. Sab. Sch., 15; Ladies of Cong. Ch., 8, for Student Aid, Straight U.	23 00
South Britain. Mrs. E. M. Averill, for Indian M.	5 00
Southport. Mrs. Perry's Class, for Student Aid, Oahe Sch.	20 00
Taftville. Cong. Ch.	12 00
Terryville. Cong. Ch. for Indian M.	95 75
Washington Depot. "A Friend"	10 00
Waterbury. Second Cong. Ch., for Indian M.	10 00
West Haven. Cong. Ch. and Soc.	32 93
West Suffield. Cong. Ch. and Soc.	10 00
Wethersfield. Cong. Ch., for Indian M.	103 64
Waterbury. Second Cong. Ch., 150 ack. in March number, should read—New Haven, Hiram Camp, 10; H. D. Clark, 10; "A Friend," 1;—Southport Sab. Sch., 65; Miss Spaulding, 50; Miss Farnum, 10; for Oahe Sch.—Fair Haven, James Smith, 2;—Guilford First Ch., 2, for Indian M.	

\$3,721 51

LEGACY.

Colchester. Estate of Mrs. Elizabeth Clark, by her children	50 00
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\$3,771 51

NEW YORK, \$359.42.

Adams Basin. Mrs. Harriet Clark	6 00
Brasher Falls. Elijah Wood	10 00

Brooklyn. Central Cong. Sab. Sch. for Santee Agency, Neb.	\$37 50
Brooklyn. Ch. of the Pilgrims, Mrs. A. M., 5—Mrs. B. W. Gleason, 4 50; Rev. S. W. Powell, 2.50.	12 60
Canastota. Mr. and Mrs. R. H. Childs	5 00
City Island. Sab. Sch., for Student Aid, Mobile, Ala.	10 00
Elizabethtown. Rev. and Mrs. W. T. Her- rick	10 00
Gilbertsville. Rev. A. Wood	10 00
Jefferson. Mrs. S. Rulifson	2 50
New York. Mrs. H. B. Spelman, for Student Aid, Atlanta U.	25 00
Norwich. William L. Peabody, for Student Aid, Tougaloo U.	25 00
Pierrepont. Sarah M. Gleason	50
Poughkeepsie. Ladies, for Missionary, Tougaloo Miss., by Mrs. L. H. Cobb, Treas. W. H. M. U.	20 00
Rome. A. J. Holman	10 00
Sinclairville. Earl C. Preston	2 00
Suffolk Co. "X. and Y."	10 00
Suspension Bridge. First Cong. Soc.	27 11
Syracuse. Plymouth Ch. and Soc. to const. Mrs. G. H. Norton, William E. Hopkins and Edward Smith L. M.'s.	118 51
Syracuse. W. M. A., by Mrs. L. H. Cobb, Treas., for Missionary, Tougaloo, Miss.	1 30
Ticonderoga. "Memorial Offering" (\$3.50 of which for Indian M. and 3 for Chinese M.)	15 00
Yaphank. Mrs. H. M. Overton	2 00

NEW JERSEY, \$161.23.

Arlington. Mrs. Mary A. Talman	1 00
Camden. Mrs. J. T. Crane	1 00
Jersey City. "A Friend," for Indian M.	4 00
Newark. C. S. Haines	30 00
Orange Valley. Cong. Ch.	124 23
Westfield. Rev. H. Neill	1 00

PENNSYLVANIA, \$136.00.

Hermitage. W. F. Stewart	5 00
Philadelph. Central Cong. Sab. Sch., for Student Aid, Atlanta U.	50 00
Philadelph. Mary E. Morrill	2 00
Pittsburg. Mrs. John J. Crawford, for Student Aid, Atlanta U.	25 00
Scranton. F. E. Nettleton	40 00
Summersville. Horace Summers	4 00
West Alexander. Thomas McCleery	10 00

OHIO, \$528.11.

Austenburg. T. J. Osborn	2 00
Brookfield. Ivor Thomas	5 00
Burton. Cong. Sab. Sch.	3 50
Chardon. Cong. Ch.	15 00
Cleveland. Jennings Av. Cong. Ch.	25 00
Conneaut. S. S. Mission Band, Box Papers, etc., val. 30, for Memphis, Tenn.	
Gomer. Welsh Cong. Ch.	25 00
Harrison. Dr. John D. Bowles	5 00
Hartford. Cong. Ch.	9 00
Kingsville. B. S. Noyes	5 00
Litchfield. Cong. Ch., 9.65; Luther Clapp and wife, 7.	16 65
Madison. Central Cong. Ch., Collection, 39.05; Mrs. L. H. Roe, 50; Mrs. St. John, 4	93 05
Mantua. Cong. Ch.	5 00
Oberlin. Second Cong. Ch., 57.06; Mrs. M. G. Frost, 2.	59 06
Painesville. "O. W. H. M. U." by Mrs. Wm. Clayton, Treas.	4 00
Sandusky. First Cong. Ch., bal. to const. Mrs. FANNY DEWITT, Mrs. LIBBY COOK and Mrs. MARY POOL L. M.'s.	63 38
Unionville. Cong. Ch.	12 47
Willoughby. Mary P. Hastings	15 00
By Mrs. M. McDougall, for Straight U.	75 00

\$438 11

LEGACY.

Hanging Rock. Estate of Rachel R. Hamilton, by Robert Peebles, Ex	90 00
INDIANA, \$5.00.	
Dunreath. Mrs. Lydia Maxwell.	5 00
ILLINOIS, \$2,001.14.	
Batavia. Y. P. M. Soc., for <i>Tougaloo U.</i>	2 00
Buda. J. B. Stuart, for <i>Student Aid</i> , <i>Straight U.</i>	10 00
Chandlerville. Cong. Ch.	17 00
Chicago. Plym. Cong. Ch., 84.94; New England Cong. Ch., 37.45; Millard Av. Cong. Ch., 9; South Cong. Ch., adl., 1. Chicago. Ladies' Soc. of First Cong. Ch., for <i>Missionary, Macon, Ga.</i>	132 39
Dover. Ladies' Miss'y. Soc., for <i>Missionary, Austin, Tex.</i>	50 50
Dundee. Hugh Todd	10 00
Farm Ridge. Rev. J. P. Hiester	2 00
Galesburg. Ladies' Soc. of First Ch. of Christ, Bbl. Books, etc., for <i>Mobile, Ala.</i>	2 25
Glencoe. Gen. C. H. Howard	1 00
Ivanhoe. "Gleaners," for <i>Student Aid, Tougaloo U.</i>	5 00
Jacksonville. H. L. and M. C. Melendy.	20 00
Kewanee. Cong. Ch.	100 00
Millington. Mrs. D. A. Aldrich	5 00
Naperville. Cong. Ch.	15 00
Oak Park. Mrs. Julia A. Higgins	25 00
Onarga. Mrs. Ellen Boudin, for <i>Missionary, Austin, Tex.</i>	5 00
Ontario. Cong. Ch.	15 65
Paxton. Ladies' Miss'y Soc., for <i>Missionary, Austin, Tex.</i>	17 15
Pittsfield. Cong. Ch.	20 00
Port Byron. Cong. Ch.	4 20
Princeton. Mrs. P. P. Corss	10 00
Rockford. Miss M. E. Briggs, for <i>Ch. Jackson, Miss.</i>	5 00
Sterling. Ladies, for <i>Missionary, Mobile, Ala.</i>	10 00
Sycamore. Hon. Henry Wood, 10; David West, 2	12 00
Turner. Mrs. R. Currier	5 00
"A Friend," by M. M. M., Honeoye Falls, N. Y.	1,000 00
	\$1,501 14

LEGACY.

Danville. Estate of Mrs. J. R. Frazier, by D. D. Evans	500 00
	\$2,001 14
MICHIGAN, \$1,188.63.	
Alamo. Julius Hackley	1 00
Ann Arbor. First Cong. Ch., for <i>Indian M.</i>	25 40
Benzonia. "A Friend"	5 00
Calumet. Cong. Ch.	264 12
Flint. Cong. Sab. Sch. and Friends, for <i>Student Aid, Fisk U.</i>	25 00
Graud Rapids. Park Cong. Sab. Sch., for Rev. J. H. H. Sengstacke	10 00
Grand Haven. First Cong. Ch.	7 50
Homestead. Cong. Sab. Sch.	2 00
Memphis. "Cheerful Workers"	2 00
Summit. Cong. Ch., 8.39; Ladies' M. Soc. of Cong. Ch., 5.22	13 61
Unadilla. Mrs. Agnes D. Marshall	3 00
Union City. "A Friend"	800 00
Union City. First Cong. Sab. Sch., to const. Mrs. S. M. B. MOSELEY L.M.	30 00
IOWA, \$156.15.	
Cedar Falls. Cong. Ch. for <i>Straight U.</i>	5 00
Chester Centre. Cong. Ch.	24 00
Decorah. G. C. Winship	5 00
Des Moines. Rev. M. N. Miles	50 00
Jamestown. Z. Banks	3 00
Ottumwa. Mrs. Cushing, 1, and Box of Goods, for <i>Student Aid Mobile, Ala.</i>	1 00

Sioux City. First Cong. Ch.	\$18 45
Tipton. Wm. Coutts	4 00
Wintersett. Mrs. S. J. Dinsmore	10 00
Wittenberg. Cong. Sab. Sch.	11 60
Ladies of Iowa, by Mrs. Geo. W. Reynolds, for <i>Missionary, New Orleans, La.</i> —Algona. Ladies. 4—Anamosa. Ladies, 5—Bellevue. Ladies, 2.60	11 60
Ladies of Iowa, by Miss Ella E. Marsh, Treas., for <i>Missionary, New Orleans, La.</i> —Dunlap, Ladies, 5—Garden Prairie, 2.50—Montour, 5	12 50

WISCONSIN, \$97.68.

Arena. Ladies of Cong. Ch., for <i>Missionary, Austin, Tex.</i>	3 81
Elkhorn. Cong. Ch., Box Papers, etc., for <i>Mobile, Ala.</i>	
Menomonee. First Cong. Ch.	20 00
Platteville. Cong. Ch.	31 46
Racine. Mrs. Smith and Marsh	20 00
Sparta. Cong. Ch., bal. to const. Wm. H. SCHALLER L. M.	22 41

MINNESOTA, \$164.91.

Brownston. Cong. Ch.	5 00
Glyndon. Union Sab Sch., for <i>Student Aid, Talladega C.</i>	4 40
High Forest. Cong. Ch.	82
Mankato. Cong. Ch., 7.50; Woman's Miss'y Soc., 3	10 50
Minneapolis. Plymouth Ch., 25.49; Vine Cong. Ch., 17; "The Open Door Ch., 2.80	45 29
Owatonna. Aux. of Minn. W. H. M. S. by Mrs. J. N. Cross, Treas., for <i>Share.</i>	20 00
Rochester. Cong. Ch.	25 82
Rushford. Cong. Ch.	2 59
Saint Paul. "Thank Offering"	25 00
Stewartville. Cong. Ch.	2 08
Three Lakes. Cong. Ch.	1 00
Wadena. Cong. Ch.	2 00
Zumbrota. First Cong. Ch.	20 50

KANSAS, \$26.10.

Stockton. Cong. Ch.	4 00
Topeka. Tuition	7 10
Wabaunsee. First Ch. of Christ	15 00

NEBRASKA, \$98.60.

Beatrice. Mrs. B. F. Hotchkiss	5 00
Clarks. Cong. Ch.	7 60
Grafton. Cong. Ch.	5 50
Greenwood. Cong. Ch.	7 00
Linwood. Cong. Ch.	14 00
Omaha. First Cong. Ch., 54.50; "Mrs. G., 5	59 50

DAKOTA, \$3.50.

Valley Springs. Ladies Miss'y Soc. of Cong. Ch.	3 50
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CALIFORNIA, \$25.00.

San Francisco. Plymouth Cong. Ch.	25 00
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WASHINGTON TER., \$17.10.

Skokomish. Cong. Ch., for <i>Indian M.</i>	17 10
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DISTRICT OF COLUMBIA, \$60.00.

Washington. First Cong. Sab. Sch. (30 of which for <i>Indian Girl</i>)	60 00
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KENTUCKY, \$186.87.

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Williamsburg. Tuition	53 25
Woodbine. Tuition	61 25

TENNESSEE, \$740.68.

Jonesboro. Tuition	24 50
Knoxville. Cong. Ch.	12 00
Memphis. Tuition	276 80
Nashville. Tuition, 422.38; Jackson St. Cong. Ch., 5	427 38

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McLeansville. Cong. Ch.	1 22
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SOUTH CAROLINA, \$351.50.		North Springfield. First Cong. Ch. (100	
Charleston. Tuition, 321.50; Cong. Ch.,		of which to const. EDWARD C. HAR-	
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Rent, 3; First Cong. Ch., 19.53.....	290 43	for Straight U.....	35 00
Atlanta. Women's Miss'y Soc. of First		LOUISIANA, \$315.50.	
Cong. Ch., for Student Aid, Hampton		New Orleans. Tuition.....	295 50
N. & A. Inst.....	6 00	New Orleans. "Anonymous".....	20 00
Macon. Cong. Ch.....	5 00	TEXAS, \$210.50.	
McIntosh. Tuition.....	37 83	Austin. Tuition.....	205 50
Savannah. Tuition, 172.25; Cong. Ch.,		Waco. Chas. A. Birchard.....	5 00
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Woodville. Pilgrim Ch.....	1 05	Avery Fund, for Mendi M.....	852 50
ALABAMA, \$415.05.		Dike & Hammond Funds, for Straight U.....	50 00
Anniston. Ladies' Miss'y Soc., for		General Fund.....	50 00
Share.....	2 00	CANADA, \$5.00.	
Athens. Tuition.....	70 10	Montreal. "C. A.".....	5 00
Mobile. Tuition, 184.70; Cong. Ch.,		Total for March.....	\$21,477 96
3.50.....	188 20	Total from Oct. 1 to March 31.....	115,115 74
Montgomery. Cong. Ch.....	15 00	FOR THE AMERICAN MISSIONARY.	
Selma. Cong. Ch.....	14 75	Subscriptions for March.....	78 94
Talladega. Tuition.....	125 00	Previously acknowledged.....	829 00
MISSISSIPPI, \$57.25.			\$907 94
Tougaloo. Tuition.....	57 25	H. W. HUBBARD, Treas.,	
MISSOURI, \$168.15.		56 Reade St., N. Y.	
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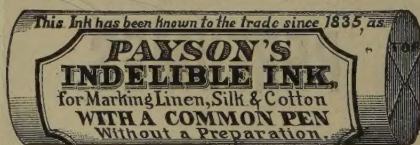
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